TRUTHS
In a true LIGHT.
OR,
A Pastoral LETTER, to the Reformed Protestants,
IN
BARBADOS

Vindicating the *Non-Conformists*, from the Misrepresentations, commonly made of them, in that Island, and in other places: AND, Demonstrating, That they are indeed the *truest and soundest part of the Church of* ENGLAND.

From, *Francis Mackemie*, Minister of the Gospel.

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2 Pet. 3. 17.

Beloved, Seeing ye know these things before, beware.... Lest ye fall from your own stedfastness.

EDINBURGH.

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Truths in a true Light.

An Epiſtle, To the Reformed PROTESTANTS of *Barbados*.

Gentlemen;

IT has been too notorious, what Diabolical Deſigns, and baſe Plots the Emiſſaries of *Rome*, have contrived, promoted, and attempted, to over-throw that Glorious work, and cauſe of *Reformation*, or to lead or cajole us back into our anti-chriſtian Slavery, Idolatry, and Superſtition; and for Effectuating thereof, they have not been wanting, neither have ſtuck at any thing, to widen our *breaches*, augment our *Differences*, hinder our mutual Condeſcentions, and our endeavoured Accommodations, raiſing implacable heats, and keeping us aſunder by Diſtinguiſhing *Characters*, and Diſcriminating *Names*; ſetting up *contrary Intereſts*; and often raiſing violent Storms of bitter *Perſecutions*, inſtigating the *Aſcendent* Party, ſtill to trample upon the *Non-Con's*, and by all means to render them black, and odious; and all this, and much more, to ruin *Proteſtants*, and weaken the *Proteſtant Intereſt*. And it deſerves to be bewailed, that in all their Je-

ſuitical Intrigues and evil deſigns, they ſoon found too many *Proteſtant Tools*, unadviſedly to concur with ſuch ſworn Enemies of the *Reformation*; too much whereof appeared in the late Reigns; & I wiſh there may not be found among us ſtill, too many *Incendiaries*, to raiſe Diſſentions, and ſtir up unchriſtian Heats, among *Reformed Proteſtants*, that we may become a prey ſtill to the *Common Enemy*.

But bleſſed be God, for our ſeaſonable, and happy *Revolution*, that has in a great meaſure broke the deep projects, of that *Jeſuitical Party*; and by an Eſtabliſhed *Liberty*, to all *Diſſenting Proteſtants*, has bound the Hands of former Perſecutors. I wiſh the *Perſecuting Spirit*, and Inclination, were gone too; and that many unawares were not promoting, and encouraging again, the old Malice, and grand Deſigns of the common Enemy, by their Tongues, in railing, reproaching, and decrying, a great part of the *pureſt Reformation*, under the Diſcriminating names of *Presbyterian*, *Puritan*, *Fanatick*, *Calviniſt*, and what not? And how many are *ſimply led away*, by a hot, violent party, and ſuffer themſelves to be impoſed upon, who know not the matters of our leſſer Differences, and ſay little againſt *Intolerable Popery*, and the moſt dangerous Hæreticks, but all their Induſtrious Venom, is ſpewed out and levelled againſt their *Proteſtant Brethren*, of the *ſame Reformation*, and of the ſame Kingdom; and yet ſeem to be in Charity with the *ſame particular Profeſſion* in other parts of the World.

All who ſtudy Hiſtories of the *Proteſtant Reformation*, may be aſſured, that the *Reformed Church of England*, conſiſted all along of *two ſorts* of men; firſt,

firſt, many *Sober*, Moderate, Sound, and Tender men, who never were for *Perſecution* of *Proteſtants*, and would willingly have parted with many *unſcriptural Ceremonies* for the Churches Peace, and gaining *Diſſenters*; and the *Seed* or *Root* of theſe have been from the *Original* of the *Reformation*, and abounded in the Reigns of *Q. Eliz.* and *K. J. I.* of *England*; and were *Anti-arminian*, and faithful to the *firſt Doctrine*, and *Proteſtant Articles* of the Church of *England*, and continued the *prevailing party*, until the Reign of *Ch.* the *I.* There was alſo another, hot, and *Violent party*, who were ready to brand the Sober, and Serious of their own Church, as *Puritans*, *Preciſians*, and *Fanaticks*, betrayed their own *Articles*, embraced *Arminianiſm*, and grew more zealous for *Rites*, and *Ceremonies*, than for the *Eſſentials*, and *Subſtantials* of Religion; crying up *Uniformity* and *Conformity*, more than true *Chriſtianity*; acting *Supra-Canon*, and inſtead of coming farther from *Rome*, by a further *Reformation*, which our *firſt Reformers* deſigned, and the *moderate party* deſired; they both in *Doctrine*, *Practice* and *Ceremonies*, made ſeveral *advances* towards *Rome*, as Dr. *Du Moulin*, ſometimes Hiſtory-Profeſſor of *Oxford*, relates in his *Short Hiſtory* thereof; which *advances* gave Popes and Papiſts no ſmall hopes of *Englands* return to *Rome*, as a Jeſuit affirms, ſhewing the changes in the Church of *England*, and its affinity to *Rome*, for, he ſaith, *The Doctrine is altered* in many things; The *Pope* is no longer *Anti chriſt*: *Images* are tollerated: *Prædeſtination* on *forè ſeen works*: *Univerſal Grace*: *Inherent Righteouſneſs*, are all granted: *Free-Will* is Preached up: they have given to the 39 Articles

a *Catholick ſence*: they aknowledge the Authority of the *Church* in deciding *Controverſies*, about matters of *Faith*, and interpretation of Scripture: they make frequent uſe of the more venerable Names of *Prieſts* and *Altars*; and to be a *Calviniſt* in *England*, is to be a *Traitor*, and a *Heretick*, or worſe; to which may be added, bowing to the *Eaſt*, and *Altar*; and ſetting up *unlighted Candles* in Churches, which Dr *Warmeſtry*, one of their own ſpoke againſt, and ſaid, That they were a *fit Emblem* of our Ignorant, and unprofitable Clergy, which filled up the *Candleſticks* of the Churches, but gave *no Light*. And this party was Rampant in *Lauds* time, who had a party of Monſtrous tools, as *Montague*, *Heilin*, *Pocklington*, *Dow*, *Couzins*, *Shelford*, *Beel*, *Stafford*, *Watts*, and *Fedder*, of no ſmall figures; with many more, who under their own hands, Publiſh'd *Arminian*, and down-right *Popiſh* Doctrines, and Tyrannical and enſlaving *Maxims of State*, and were ſo countenanced, and protected by the *King*, and ſome of the *Court*, that they carried all before them, and it was no ſmall Crime for any to ſpeak againſt their Romiſh *Innovations*, and Intollerable *Uſurpations*, both in Church and State, as in the Cruel unchriſtian, and Illegal puniſhments inflicted on ſome of their own Communion, until their Deſigns were ſeaſonably oppoſed & checked, by ſuch of their Church who were ſincere, and uncorrupted, when backt by Lords and Commons Aſſembled in *Parliament*, in the year 1640 complaining in bold ſpeeches of thoſe that went after the *Romiſh Way*: and though *Laud* had juſtly meted to him what he meaſured out to others, which gave a conſiderable blow to his party,

party, and by that Revolution of Affairs, greatly truſtrated the hopes of *Rome*, who were filled with great Expectations of *Changes*, by their Agents and Deputies in *England*; and though many ſuffered almoſt Twenty years abducation from the Pulpits, during the *Civil Wars*; yet it is to be feared the Seed and Spawn of this *faction*, has been growing ſince in the Church, and ſo prevailing a party, as were able to obſtruct that Union, accommodation and *Comprehenſion*, deſigned between the Church of *England* and *Diſſenters*, firſt by a *Commiſſion* from our moſt Gracious KING, and late Gracious QUEEN, and next by a *Convocation*, who had but very ſmall regard to their Majeſties *Supremacy* in Eccleſiaſticks, and who ſo vigorouſly oppoſed what they had ſo lately addreſſed their Majeſties for.

I ſhould gladly embrace an opportunity to inform ſuch of you, as have never been in *Europe*, what *Presbyterians* and *Diſſenters* are; who ſuffer your ſelves to be ſtrangely impoſed on, & know little more of them, but miſrepreſentations & calumnies thrown upon them, by malitious Ignorant and ill-minded men, as if they were *Monſters*, and moſt inſufferable in Church and State; though they are a conſiderable part of the *Proteſtant Reformation*, agreeing in all points of Faith, and Divine Ordinances, or parts of Worſhip, with the Eſtabliſht Church of *England*; and the likeſt to them of any Proteſtants, differing only in *Ceremonies*, *Government* and *Diſcipline*, of which I ſhall hint a little in this Epiſtle. Therefore in *Scotland*, they were the *firſt Reformers* of that Kingdom from Popery, though originally by mean and inconſiderable men, and in oppoſition to a ſtrong

ſtrong *Court party*, and not only *without*, but *againſt* the Authority of the State, which demonſtrated the more of the hand of Divine Providence therein. And notwithſtanding all their ſtrugglings with *Popery* and *Prælacy*; which in the late Reigns have been obtruded upon them, contrary to *Oaths*, *Laws*, and repeated *Eſtabliſhments* of that Kingdom; yet they went a greater length in Reformation, than their Neighbours in *England*, who upon prudential Conſiderations retained ſome *Ceremonies*, leaſt it ſhould be dangerous to Reform all at once, as *Scotland* did. And in that Kingdom *Presbyterians* are now the *Eſtabliſhed Church*, and thoſe of the Church of *England* there, are the *Diſſenters*, and have far leſs Reaſon for it, than we in *England*

As to thoſe of *England*, they were from the beginning a part of the *Engliſh Reformation*; for the beſt Hiſtories inform us, thoſe who chiefly had the firſt managment of the *Reformation*, were divided into *two Claſſes*, much what equal in number, and quality of Intereſt. Some of them, as Biſhop *Hooper*, *Coverdale*, *John Fox*, *John Rogers*, and *Peter Martyr* appeared vigorouſly for an *abſolute and thorough Reformation*, according to the Model *Calvin* had given of it, and ſo it would have been a *Presbyterian Reformation*; but others, as *Cranmer*, *Ridley*, *Cox*, and others were peremptorily of the Judgment, that a *Reformation in all points at firſt*, would be of dangerous conſequence, and that at once to *reform all*, would be to *reform none at all*; and though the Judgment of the latter prevailed, yet all approved of the former as *beſt*, tho' ſome approved not the *juncture* as *ſeaſonable*, until the People who were almoſt

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all *Papists*, were better instructed and disposed to receive the impressions of this intire, and *perfect Reformation*; therefore they were left not without hopes of a *further Reformation*, from their Posterity and Successors, which we were assured of by a sentence in the Preface to *old Common Prayer Books*, but left out of the *new*. And so it was *for that time* agreed on, that for the better gaining of *Papists*, some *Ceremonies*, and a great part of the *Roman Service*, were to be kept. Thus both *parties* concurred and united in hopes of a *further Reformation*, until the bloody *Marian* Persecution under which some of both Classes fell and dyed *Martyrs*, others became Refugees abroad; and upon their return, instead of a *further Reformation*, *Uniformity Acts* were promoted, and passed in the first of *Eliz.* Yet during the Lives of some good Bishops, and for several years, no *Subscription*, nor use of all the *Common Prayer*, nor an exact observance of the *Ceremonies* was urged; until *Whitgift* ascended the Chair, whose zeal for *Ceremonies* was boldly impugned by Learned *Cartwright*. And now, Subscription and *Conformity* was required, under penalty of *Suspension* and *Deprivation*, and *John Fox* the Martyrologer, required to Subscribe, who refused, pulling out of his Pocket his *Greek Testament*, and told the Arch-Bishop, *He would subscribe nothing but That*: Yet his gravity and good Service to the Church protected him, that he dyed quietly in a low Station in the Church. But when he perceived the retaining the *Ceremonies* did not attain the *first Design of the Reformers*, in gaining *Papists*, and saw the mischief, the imposing of them on *Protestants*, was like to do,

he afterwards ſaid of them, *God take them from us, or us from them* ! Harder things were ſoon contrived and impoſed, to the caſting out of many able and godly Miniſters, followed by multitudes of People; and theſe being caſt out, and kept out to this day, are *Non conformiſts* and *Diſſenters*, and the moſt conſiderable part *Presbyterians*; and thoſe of *Ireland* are partly from *England*, partly from *Scotland*, who ſince the Conqueſt joyned with others in Settling that Kingdom.

And as to the *Proteſtant* and forreign Churches, they are either *Calviniſts* or *Lutherans*: But all the *Calviniſt* Churches as lately of *France*, *Geneva*, *Holland*, *Piedmont*, and many other places of high and low *Germany*, are *Presbyterians*: The *Lutherans* differ from us both in many things, and indeed are much degenerated from *Luthers* primitive though imperfect *Reformation*: So that by all computation, *Presbyterians* and *Calviniſts*, with ſuch as are in full Communion with them, are the *greater part*, and from the Judgment of our *firſt Reformers*, are the *better part* of the *Reformation*; the *Church of England* not excepted, whoſe *Reformation* is not yet *intire* and *perfect*, as you may learn from the Preface to the *Common Prayer*, and from the K. and Q's. Commiſſion for a *further Reformation*.

But that you may more fully and diſtinctly know them, and not ſuffer your ſelves for the future to be impoſed upon; I ſhall as one of the meaneſt of them, ſhew what at this day they *believe* & *do*; or wherein they *agree*, and are the ſame, with the *Eſtabliſhed Church of England*; and next what they *diſſent* from,

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and neither *will* nor *dare* do, without Sin; and all this only for your Information, without the leaſt deſign or intention, of raiſing any *new debate*, or beginning any Controverſy on thoſe differences, ſufficiently Controverted by many hands on both ſides.

And firſt, I ſhall inform you, what they *believe* and *do*, in *Unity* with the Church of *England*, whereby every ſerious and intelligent Reader, may readily perceive two things 1. That we are *Proteſtant Brethren*, and in *Unity* with them in the main, great and *Subſtantial* points of the Chriſtian and Proteſtant Religion; and therefore deſerve not to be treated, as many Ignorantly do, and particularly in this Iſland. 2. That of all *Proteſtants* that differ from them, we differ in the *leaſt* and *ſmalleſt* matters. Therefore,

1. They receive and believe the *Bible*, the *Holy Scriptures* to be the Word of God, from the immediate inſpiration of Heaven, and in its original, and its Orthodox Tranſlations, they univerſally embrace it, as the compleat and full *Rule* of their *Faith* and *Manners*, and the *only Directory* in all matters of Religion.

2. They believe and receive, as agreeable to their *Confeſſion of Faith*, the 39 *Articles*, in all the *Doctrinal Articles*, except ſuch as relate to *Ceremonies* and *Government*, which the Eſtabliſhment of that Kingdom obliges them not to Subſcribe, receiving the 34 Article in a Proteſtant ſenſe; and this ſo qualifyed *moſt*, if not *all* their Miniſters, have *Subſcribed* as a conditton of their Eſtabliſhed *Liberties* and *Tolleration*.

3. They believe, own, maintain and perform all *Ordinances*, and *parts* of Gods *Instituted Service* and *Worship* in Publick, Private and Secret, that are mentained & profeſſed by any *Reformed Proteſtants*, as Preaching, Praying, Reading, Hearing, Meditation, Singing of Pſalms, *Baptiſm*, and the *Lords Supper*, &c.

4. They firmly believe, and ſtrenuouſly hold, a fixed and ſtanding *Miniſtry* to be always in the Church, *to the End of the World*; and Churches to be furniſhed with all *Officers* warranted in the Scriptures, duly *qualifyed* and orderly *ſet apart*, according to the Word of God; and after a long and moſt ſtrict Examination and tryal, ſome are allowed firſt to *Preach* only as *Probationers*, or *Expectants* for a proof of their Preaching gifts, and Praying abilities, and of a Holy Converſation; and when called to the *Paſtoral Charge*, ſubmitting to a ſecond Examination, they are orderly ſet apart or *Ordained* to the *whole Work of the Miniſtry*; according to the Apoſtles phraſe, by *the Impoſition of the hands of the Presbytery.*

5. They abhor, renounce and abjure *Popery*, Idolatry, Superſtition and Hæreſy, with every Error, they are convinced and perſwaded is contrary to the Word of God; univerſally believing the *Popes* of *Rome*, to be the *Grand Antichriſt.*

6. They hold and maintain an Authoritative *Government*, *Order*, *Diſcipline* and *Cenſure*, committed by Jeſus Chriſt the *Head of the Univerſal Church*, unto *Church Officers* appointed by him, conſiſting in *Admonition*, *Suſpenſion* & *Excommunication*; and this Government ſpecifically diſtinct from all *Civil Government.*

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7. They *Baptiſe* both *Adult* Perſons, & *Children* of believing Parents, profeſſing the Truth of the Goſpel.

8. They believe, and always maintain the morallity of the *Fourth Commandment*, and perpetuity of a *Sabbath*, with the ſtrict obſervation of the *Lords Day*, wholly to be employed and ſpent in the Publick, Private and Secret Service, and Worſhip of God, allowing works of abſolute *neceſſity*, and neceſſary *Mercy*.

9. They conſcientiouſly and faithfully keep and obſerve, all *Solemn Days*, and occaſional Times, ſet apart upon extraordinary, and emergent Providences of God, for Humiliation, *Faſting & Prayer*.

10. Though they abhor as much as any, all vain *Swearing* and *Curſing*, yet they maintain and allow the Lawfulneſs, of Witneſſing to Truth, or Conviction of Falſhood by a *Solemn Oath*, when called thereunto by a *Lawful Magiſtrate*, in matters of moment; tho' they rather like to do it, after the Scripture Pattern, with a *Solemn lifting up of the Hand to Heaven*.

11. They hold and maintain *Magiſtracy* and *Civil Government*, to be an Ordinance of God; and many of them highly Zealous for *Monarchy*, as in *Scotland*, *England*, *France* & *Ireland*, though others in *Geneva*, *Holland* and *Germany*, are for *Ariſtocracy*, as the Government of thoſe places.

12. They are highly for *School-Education* and Learning, and Academical accompliſhments, for fitting and preparing men in an ordinary way, for *Miniſterial Offices* in the Church; not excluding, but including *particular Gifts*, and Qualifications, and a *Call* from God to that great Work.

Reader,

Reader, They are the ſame in theſe, and moſt things material, with the *Eſtabliſhed Church of England*; therefore beware of Reproaching *Presbyterians* as the *worſt*; as *bad* if not worſe than *Papiſts*; leaſt ye wound & reflect upon your ſelves; unto whom they are likeſt of any other Diſſenters, that are *Proteſtants*. Now though we *agree* in all theſe things and more, yet we *differ* or *diſſent* in three or four Things, to all which I ſhall ſpeak, branching out the particulars, as far as an Epiſtolary Dedication will allow of. 1. In *Common Prayer* and *Ceremonies*. 2 In your *Canons*. 3 In your *Government* or *Prælacy*. 4. In your *Diſcipline* and *Cenſures*.

1 I ſhall begin with *Common Prayer* and *Ceremonies*; and concerning them, we differ in theſe particulars, waving many of our *Reaſons*, to avoid *Offence*.

1. We dare not receive nor comply with ſtinted Compoſed and Impoſed *Forms*, or *Lyturgies* of Worſhip, becauſe not *Commanded* nor *Warranted* by the Word of God, nor known in the pureſt and Original Centuries of the *Goſpel Churches*, but compoſed without *Divine Commiſſion*, and required meerly by *Men*, in the *Degenerate* and *latter Ages* of the Goſpel.

2. Though we *deny not* altogether, but *allow* many *Forms of Prayer* on many Caſes, as ſtudyed Forms for ones-ſelf, and Compoſed eaſy and plain Forms for the *Ignorant* and *Unskillful*, as young ones, early Converts, as Crutches for the Weak and Lame; yet we cannot nor dare not, *Ordain* and call any man to be a *Miniſter* of the Goſpel, and to take

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Charge of Souls, that hath not given ſufficient proof, and demonſtration of their *Praying* and *Preaching* Gifts and Abilities at all Times, and ſuitably or pertinently for all occaſions and conditions, without *preſcribed Forms* read in a Book; and we never denyed the Lawfulneſs of joyning with the ſound Words of others in Prayer.

3. Such Miniſters as have received of God, and have given ſufficient *Proof* to many, of their *Praying* Gifts and Abilities, dare not ordinarily, and in their ordinary Adminiſtrations, tye themſelves to, and only uſe theſe preſcribed and *Book Forms*, leaſt they ſhould be guilty of not uſing and improving, but hiding or burying their *Gifts* and *Talents*, and ſo incur the Character of *Unlawful Servants*

4. We dare not *read* as a part of Publick Worſhip, the *Aphocrypha* Books, which are enjoyned and read, ſeeing they are acknowledged by all, not to be *Canonical* Scripture, and owned by many, and in many things falſe and fabulous; eſpecially, while we have the *Scripture* by us, that *Perfect Rule* of Faith and manners.

5. We cannot nor dare not allow in Publick Worſhip, which (ſhould be for the Edification of all) that *inarticulate*, and *unintelligible* way and noiſe, of the People, all or moſt *confuſedly ſpeak together*, one mans voice drowning the accent of another, which ſeems to be ſo far from *Order*, that it appears *confuſion*, as *Service in an unknown Tongue*. *Hickeringill* tells us, he ſuffers no ſuch babling in his Church at *All Saints* in *Colcheſter*, as is made by *alternate Reſponſes*.

6. We cannot allow *Women* to ſpeak in the Church,

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as many of *yours*, in your *whole Service*, talk more in a Day, than ſome *Quaker-Women*, condemned by *moſt* for that practice.

7. We dare not add to the Sacrament of *Baptiſm*, an airy Sign of the *Croſs* that *periſhes with the uſing*, more than *Spittle*, *Oyl* and *Salt*; nor allow the *Spiritual Signification* impoſed by men, and explained in the 30*th.* Canon; Seeing *Baptiſm* ſignifies all that and more; and *you* own in the *Form* for *private Baptiſm*, that it is valid and ſufficient without it. And further it is abuſed at this Day to *Idolatry* in *Romiſh Churches*; *Cranmers* great Argument for aboliſhing *Images* out of the *Churches*, though *ſome* are got in again; and moſt of them into their *Book* of Devotion.

8. We cannot comply with that *Popiſh poſture* (not our *Saviours poſture*) of *Kneeling at the Lords Supper*, which cannot be more Reverent, nor ſo ſuitable to a *Table Feaſt*, as *his* was; and notwithſtanding the *Rubrick*, was originally a conſequence of *Tranſubſtantiation*, and came in with it 1200. years after our Saviour, and was a *ſtumbling block* to many *Reformed Proteſtants*, highly reſented by *Beza*, and many more, and proved ſo grateful to Papiſts, that *Bonner* having learned that *Cranmer* and *Ridley* had kept *this*, (and other Ceremonies) ſaid, *that he doubted not, ſince their Broth went down with them ſo well, that er'e long they ſhould eat of their Beef too.*

9. We cannot, we dare not in *Baptiſm*, exclude the *Parents* from engaging and promiſing in behalf of their own Children, and take in other *Sureties*, whom *all know*, and *none expect*, they will endeavour to *perform* what they *promiſe* and undertake; which indeed

indeed is impoſſible for any to perform, eſpecially when more *Ignorant*, and more *Irreligius Sureties* are called in than the *excluded Parents*, as Papiſts, Ignorant and prophane Perſons, Strangers, and ſometimes *Young Children*, which we apprehend to be a willful promoting of known perfidiouſneſs, and a down-right *mocking of God.*

10 Becauſe we find the *Common Prayer Book* in its ſeveral parts tranſlated out of ſeveral *Popiſh Books*; the *Prayers* are taken out of the *Breviary*, the Adminiſtration of *Sacraments*, *Burial*, *Matrimonies*, and *Viſiting of the Sick*, are taken out of the *Romiſh Rituals*; the Conſecration of the *Lords Supper*, *Collects*, *Epiſtles and Goſpels*, are taken out of the *Maſs Book*; (though ſome things are left out, as *Prayers* to the *Virgin Mary*, Saints and Angels:) This is to us, one juſt prejudice againſt the uſe of it.

11. We cannot away with, nor dare we aſſent to, nor believe, many things and ſayings in the *Common Prayer*, nor uſe that *Corrupt Tranſlation* of the *Pſalms*, while God has provided us with a better, we dare not pretend the imitation of our Saviours *Miraculous Feaſt* by that Popiſh and *Mock-Feaſt of Lent*, conſiſting not in *abſtinence* but in *chooſing of Meats* In, *Te Deum*, we dare not ſay, *all the Earth worſhip thee*, while we are aſſured the greateſt part are *Infidels* to this Day, and neither *Worſhip* nor *know* the true God; we dare not aſſent to the Damning Sentence of *Athenaſius's* Creed which many of the *Elderſons* of your Church wiſhed it never had been in *Common-Prayer*. We dare not ſay, *Every perſon Baptiſed is immediately Regenerated*; for ſo all Baptiſed ſhould be Saved. We dare not *alter*, *add to*,

and *diminiſh from* the Scriptures, the Word of God, as the *Common Prayer*, and the *corrupt Tranſlation* of the *Pſalms* does; particularly, we cannot conſent to the taking away of the *Scripture Titles* of the *Pſalms*, given from Immediate Inſpiration, and putting Popiſh and Lattine Titles in their Room; In the *Burial of the Dead*, we dare not call every one, whether we know them or not, *our dear Siſter or Brother*, and as a part of Publick Worſhip ſay, *We have a ſure and certain Hope of their Reſurrection, unto eternal Life*; and to make no difference between the *Wicked* and *Godly*; a *Proteſtant* and a *Papiſt*; an *Atheiſt* once Baptiſed, and a ſerious *Chriſtian*; allowing them the *ſame Charity* and *Character*, ſeems an encouragement to *ungodlineſs*, and a diſcouragment to *Holineſs*.

12. Though we are for *Viſiting*, Inſtructing, convincing, admoniſhing, praying for, and comforting the *Sick*, according as we find their ſtate and condition, various and different, Yet we apprehend the *Burial Service* to be Symbolizing with *Rome*, and no part of God's Publick Worſhip, or any Commanded part of a *Miniſters Work*, and though it is ſaid, it has no relation to the *dead* at all, but only for the Edification of the *Living*, why was it denyed to the Living at the Funeral of the Reverend Mr. *Henry Vaughan*? why is it deny'd to the *Living* at the Funeral of *Unbaptiſed*, and *Excommunicated* perſons? Why is it read oft times when the *People* are *gone*, except two that remain to cover the *Corps*? Why do the *deceaſed perſons* pay for it? and lately there was a poor man, to whom it was denyed, becauſe *unbaptiſed*? *Actions* with vulgar People, are

more

more demonſtrative, than *Words*. And what Edification does that afford to the *Living*, that is read at the entry of the *Church yard*, of which few or none hear one Word? and why is not all either read in the *Deſk*, or at the *Grave*?

II. The *Second* thing wherein we diſſent from you is, your *Canons*, which few of your ſelves *obey* and *obſerve*, no, not ſuch as have *Sworn Obedience* to them. They are moſt *Arbitrary Decrees*, (when not ratifyed by Authority;) not at all ſuitable to the ſtate of the *Church*; neither dare we take the *Oath of Aſſent and Conſent*, that they contain *nothing contrary to the Word of God*, while both you and we are otherwiſe perſwaded.

III. A Third thing wherein we diſſent, is concerning the *Government* of the Church by *Arch-Biſhops*, *Biſhops*, *Chauncellors*, *Commiſſaries*, *Deans*, *Deans and Chapters*, *Arch Deacons*, *&c.* as not having foundation in the *Scriptures*, nor the Government of the *Goſpel-Churches*, nor agreeable to the Government of the *firſt Centuries* after our Saviour. And though we are for *Scripture-Biſhops* both name and office, and wiſh with Dr. *Wild* in his poetical flight, *Where there is one, there were ten*; neither would refuſe the Government of the firſt two or three hundred years after our Saviour; and it is known moſt of the *Presbyterians* in *England* offered to embrace Dr. *Uſher*, his model of *Church Government*; yet there are ſeveral things in which *we* diſſent, and which many of *yours* diſlike in Engliſh or *Dioceſan Biſhops*, or *Prælacy*; as,

1. Creating & Erecting *new Offices* & *Officers*, beſides what Chriſt gave to and Inſtituted in his Church, the Names whereof are not ſo much as known or mentioned in the Scriptures.

2. Promoting *Præeminence*, and deſtroying that *Miniſterial Parity*, our Saviour Commanded, and Induſtrious maintained in his days, forbidding all *Maſtery and Dominion* over one another.

3. Their aſſuming high and *Lordly Titles*, and *Temporal Dignities*, and *Civil places*, being advanced above moſt Peers and States men: This was offenſive to good Old *Latimer*, who in a Sermon adviſed King *Ed.* 6 to *unlord* all the *Lordly Biſhops*, and remove them from all their *Temporal Offices and Employments*, that *they might follow their Spiritual Plough-Tail*.

4. Their frequenting the *Court*, attending the *Council Table*, and ſitting in *Parliaments*, to the great neglect of their *Charge* and *Work*, being above *Preaching*, *Praying* and Adminiſtring of *Sacraments*, and *Church Government* too; therefore a *Non-Preaching Biſhop*, called a *Preaching Biſhop*, *a Preaching Coxcomb*. And what prejudice would it be to the *State*, but what a great advantage to the *Church*, if the Government ſaw it meet to revive again, that old vote of a *Church of England Parliament*, recorded in *Bakers* Chronicles, *That no Biſhop ſhould have any Vote in Parliament, nor any Judicial power, in the Star Chamber, nor bear any ſway in Temporal Affairs, and that no Clergy-man ſhould be in the Commiſſion of the Peace.*

5. Their Graſping at a *larger Charge* over many great Congregations of a *Vaſt Dioceſs*, whereby an

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Episcopal Charge, and care can no more be performed, or Discharged in the sight of God, (As over the Dioceſs of *London*, and all *English Plantations*; while ſo much Time is ſpent at *Court*, and in ſecular affairs,) than the *Italian Biſhop* can be *Metropolitan* of the *Chriſtian World*.

6 Though they have *Forms* preſcribed for many things, yet no Forms nor Directions, for tryal and examination of *Candidates* or *Expectants*, for *Ordination* to the Miniſtry; For turning one of the 39 Articles into Latin, and proving it from Scripture, is already done to their hands; ſo that any Grammarian or School Boy may do it.

W Laſtly, We diſſent from the *Diſcipline* and *Cenſures* of the Church of *England*; and though they are without all *Church Diſcipline* and *Cenſure* in every Plantation of *America*; yet as it is managed in *England*, many of your *own Sons* diſlike it, as well as *we*; eſpecially in theſe particulars.

1. Its *abſoluteneſs*; being exerciſed by a ſole Authority in the breaſt of a *particular Dioceſan*, acting all in *his own name*, without Commiſſion or Warrant from any other; and Sir. *Francis Bacon* who was highly for the Church of *England*, tells us, the Biſhop gives orders *alone*, excommunicates *alone*, and affirms it to be *without Example* in all good Government; for Kings and Monarchs have their *Councellours*, the Courts of *Kings bench*, *Common Pleas*, and *Exchequer*, have *many Judges*; and the *Chancellor* hath the aſſiſtance of 12 *Maſters of Chauncery*. And I am aſſured, the Scripture warrant is directed to a *number*, *Dic Eccleſiæ*, *tell the Church*.

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2. The Authority & Power of *Discipline* is generally managed by *Delegation*, or *Deputation* of *Lay Persons*, as *Chauncellours*, *Officials*, *Registers*, *Sumners*, *Canonists* &c. choosing such as *helps in Government*, rather than the *Clergy*, which the Lord *Verulam* affirms to be *contrary to all rules of good Government*; for Offices of confidence and skill, cannot be exercised by *Deputies*; the confidence and trust being *Personal* and *Inherent*, cannot be transposed to an ignorant, and unqualifyed *Lay-Person*, more than such can be *deputed*, to *Preach the Word, and Administer the Sacraments.*

3. The English *Church-Discipline* is turned into a meer *Money matter*, and the use of *Christs* Keyes is made *Mercenary*, punishing the *Purses*, and not afflicting the *Consciences* of the Delinquents; as a great man of the Church, in a Sermon Preached at one of the *Universities*, told them, *Claves Christi pulsant crumenas, non verberant Conscientias* And *Hickringale* asseres us from his certain knowledge, that *Guinea's* will procure *Absolutions* from Drs *Commons*, without any *Confession* or shew of *Repentance*; yea, without a *sight* of the *guilty party*; a more bare-faced practice than of the *Romish Churches*, who always use *Confession*, and *Pennance* for a *Cloak*.

I hope these things will engage you to be more favourable and charitable to *Dissenters*, until you more rationally weigh and consider the grounds and reasons of their *Dissent*, for they may sometimes and in some cases be the *purer* & *better* part of a *Nation*; as the Church of *Israel* in *Egypt*, and in all their other Captivities were *Dissenters*: The three worthies

worthies in *Daniel* were *Diſſenters* in *Babylon*; and *Daniel* under *Darius*, was a *Diſſenter*. Our Saviour, all his *Diſciples* and *Apoſtles*, with their Chriſtian followers, were *Diſſenters*, until *Conſtantines* Reign; and all Chriſtians in *Mahometan* Dominions, and *Pagan* Countries all *Proteſtants* in Popiſh Countries; and your ſelves in *Scotland*, and all forreign parts, are *Diſſenters*; and it were hard and uncharitable to condemn *all* theſe as *Traytors* and *Schiſmaticks*. In favour of ſome *Diſſenters*, I ſhall only lay down one ſaying from your *Hale* of *Schiſm*, *All pious aſſemblies in times of perſecution and corruption, are the only lawful* Congregations, *and the publick Aſſemblies, though according to form of Law, are indeed nothing but Riots and Conventicles, if ſtained with Corruption and Superſtition*

Therefore let us ſtill value and eſteem *unity* in *Doctrine*, and *Worſhip*, and the greater and more weighty matters, preferring it before an exact and accurate *Uniformity*, in every *Punctilio* of *Circumſtance*, and *Ceremony*, which *no Nation* hath hitherto attained, the *Church of England* not excepted; for what uniformity is between your *Cathedral* and *Parochial* Worſhip? between ſuch Churches as have *Organs*, and thoſe that want them? between ſuch as *Sing*, or *Chant* the *Service*, and ſuch as do not? between ſuch as read the *whole Service*, and others that *Mince* it, and read but a part? between thoſe that begin with a *free Prayer*, and ſuch as *do not*? And in the ſame Congregations, what Uniformity is between ſuch as uſe *Reſponſes*, and ſuch as *do not*? between ſuch as *Bow* to the *Eaſt*, or the *Altar*, and ſuch as *do not*? between ſuch as *bow the knee*,

knee, and those that only *bow the head*, at the Name or Word, *Jesus*. What *uniformity* between such as *Sing Psalms*, and most that *do not* ? And I find many of the *Sons* of the Church, break *uniformity*, and *Canons*, as well as their Neighbours : what *uniformity-act*, or *Common Prayer*, allows any to begin with a *Prayer of their own*, as the greatest and best have done, though others call it a *Geneva trick* ? What uniformity-act enjoins *Organs*, and *Singing Boyes*: and where is bowing to the *East* and *Altar*, with all other *Church Honours*, commanded ? What warrants the use of the *publick Form* for *private Baptism* ? why is the *burial Service* read over any *Dissenters*, that are all *excommunicated* by your *Canons* ?

Let me humbly and earnestly, with all Submission address the *conformable Clergy*, in this Island, to instruct their People, that *they* and *we* profess the same Christian and *Protestant Religion*, only with some alterations in external *Ceremonies* and *circumstances* ; that we may unite in affection and strength, against the *common Enemy* of our Reformation, and concur in the great work of the *Gospel*, for the manifestation of Gods Glory, and the Conviction, Conversion and Salvation of Souls in this Island, instructing such as are Ignorant, in the principal & great things of Religion, promoting vertue and true holiness, and Preaching down and reproving all Atheism, irreligion, and profanity, sealing and confirming all by an universal *Copy*, pattern and example, of a holy, and Ministerial Life and Conversation.

I have often done it, and I continue to Pray for the zealous concurrence of the *Secular power*, and

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Civil Magiſtrate, to whom the *Sword of Juſtice* is committed, for the *terrour of the Evil doers, and praiſe of thoſe that do well*, that for promoting a viſible Reformation in this Iſland, from the Evils that have long expoſed us to the heavy Judgments of a Righteous God, they would *firſt reform their own Lives*, and impartially execute theſe *Good Laws*, according to their *Oaths*, againſt all *Blaſpheming*, *Curſing*, *Swearing*, *Whoredom*, *Sabbath breaking*, all *Prophanity*, *Impiety and Irreligion*, that our *Land may be exalted by Righteouſneſs*, and *Sin* may no longer be our *Reproach*.

Candid Reader, They frequently charge *Diſſenters* that when *others* are the *Aſcendent*, they cry out againſt *Perſecution*, and for *Moderation*; but when they are *uppermoſt*, they are as ſevere as any; The *former* is natural for all men, that when they are maſtered, or like to be conquered, they cry out for *Quarter*, and plead *moderation*, as we find the *Church of England*, ſhewed as much of it as any, when there was occaſion, and ground for it. What condeſcenſions and *fair promiſes* did they allow K. *Charles II.* to make, yea, and to take the *Coronation Oath of Scotland*, to maintain *Presbyterian Government* there, and alſo to give Solemn Proteſtations at *Breda*, to Diſſenters of *England*, confirmed by a *Declaration for Liberty to all tender Conſciences*? but ſoon after the Reſtoration, all was violated and ſoon forgot. The next time they were under any fears, was at the Diſcovery of the *Grand Popiſh Plot*, and freſh pretences for *moderation* were then Publiſhed; but continued not long, ending in a *Sham plot*, and

a *new Perſecution* And the next trouble the Church of *England* was in, was when the *Seven Biſhops* were in the Tower, only for refuſing to engage upon their Honours to anſwer at the *K. Bench*, to what ſhould be objected againſt them; and then in their Petition to the late K they profeſſed a great deal of *tenderneſs to Diſſenters*; and about the time of the Prince of O. his landing, all their Diſcourſe was of *Union*, and *Comprehenſion*; and afterwards confirmed it by an *Addreſs*, and their Majeſties promiſed to endeavour an Agreement, between the *Church of England* and *Proteſtant Diſſenters*; and in adhering to his Royal Promiſe and deſign, firſt ſecured to Diſſenters an *eſtabliſhed Liberty*, and ſoon after iſſued forth a *Commiſſion*, founded on the *Preface to the Common Prayer*; which the *Convocation*, after they were ſecured and ſafe from their late fears and troubles, took no further notice of, but in oppoſition to all their lately profeſſed *tenderneſs*, refuſed to part with *one indifferent Ceremony*, in obedience to their *Majeſties Authority*, or for *Union with Diſſenters*.

That the God of all Grace, would bleſs the World with a better Spirit, is the Prayer of,

Sirs,

Your devoted Servant
in all Civility,

Barbados,
December 28.
1697.

FRANCIS MACKEMIE.

Poſtſcript.

POSTSCRIPT.

AMong the miſrepreſentations of the principles and practices of the *Presbyterians* in this Iſland, I cannot forbear taking ſpecial notice of one; becauſe it ſtrikes ſo very deep into the Vitals of Religion: 'Tis, that the Doctrine of *Election* and *Reprobation*, as taught by the rigid *Presbyterians* of the Kirk of *Scotland*, is contrary to the Word of God, and a great diſcouragement to Piety. Tho' I owe not my *birth*, but a part of my *Education* only to that Kingdom, yet having read many of their *Books*, heard ſeveral of their *Miniſters*, for ſeveral years, on all Doctrines of the *Chriſtian Religion*, and having alwayes with me, their *Confeſſion of Faith*, their *Catechiſms*, with many ſound and excellent Treatiſes; I do profeſs my ſelf fully of *their* Sentiments in *this*, and all other Doctrines of Faith, and in Gods ſtrength ſhall never ſwerve nor prevaricate: And in their behalf do profeſs and declare, they hold no *Predeſtination*, but what is maintained in all the *Calviniſt*, *Reformed Churches* abroad, and by all the *Presbyterians* in *England* and *Ireland*; and further, the ſame which is held and maintained by the *Eſtabliſhed Church of England*. If I prove this, I hope you will own they have been palpably miſrepreſented; And that I may effectually and undeniably do it, I ſhall firſt lay down the Doctrine of the Church of *Scotland*, both from their *Catechiſms*, and *Confeſſion of Faith*. In their Shorter *Catechiſm*, learned & taught by many in the Church of *England*, they

teach, *That the Decrees of God, are the eternal Counſel of his will, whereby for his own Glory he hath foreordained whatſoever comes to paſs.* In their *larger Catechiſm*, they are ſome-what fuller, and teach, 'that the Decrees of God are the wiſe, free and holy 'acts of the Counſel of his Will, whereby from all 'Eternity, he hath for his own Glory, unchangeably 'foreordained whatſoever comes to paſs in time, 'eſpecially concerning Angels and Men: And in the following Q they further teach, 'That God by 'an eternal and immutable Decree, out of his meer 'Love, for the Praiſe of his Glorious Grace, to be 'manifeſted in due time, hath Elected ſome Angels 'to Glory, and in Chriſt hath choſen ſome men unto Eternal Life, and the means thereof, and accor-'ding to his Sovereign power, and the unſearcheable Counſel of his Will, whereby he extendeth 'or with holdeth favour as he pleaſeth, hath paſſ'd 'by and fore-ordained the reſt to diſhonour and 'wrath, to be for their Sin inflicted, to the praiſe 'of his Juſtice. And what is for our purpoſe in their Confeſſion of Faith, is this: ..... 3*d* Parag. 'By the Decrees of God, for the manifeſtation of 'his Glory, ſome Men and Angels are Predeſtinated unto everlaſting Life, and others 'fore-ordained to everlaſting Death. 4. Thoſe 'Angels and Men thus predeſtinated & fore-ordained to everlaſting Life, are particularly and unchangeably deſigned, and their number ſo certain, 'and definite, that it cannot be either encreaſed or 'diminiſhed. 5. Thoſe of mankind that are predeſtinated unto Life, God before the Foundation 'of the World was laid, according to his eternal and

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'immutable purpoſe, and the ſecret Counſel and 'good pleaſure of his Will, hath choſen in Chriſt 'unto everlaſting Glory, out of his meer free grace 'and love, without any fore-ſight of Faith or good 'Works, or perſeverance in either of them, or any 'other thing in the Creature, as Cauſes or Conditi-'ons moving him thereunto, and all to the praiſe of 'his glorious Grace. 6 As God hath appointed 'the Elect unto Glory, ſo hath he by the Eternal 'and moſt free purpoſe of his Will, fore-ordained 'all the means thereunto; wherefore they who are 'Elected, being fallen in *Adam*, are redeemed by 'Chriſt, are effectually called unto Faith in Chriſt 'by his Spirit working in due ſeaſon, are Juſtifyed, 'Adopted and Sanctifyed, and kept by his power 'through Faith unto Salvation: neither are any o-'ther redeemed by Chriſt, Effectually, Juſtifyed, 'Adopted, Sanctifyed & Saved, but the Elect only. '7 The reſt of mankind God was pleaſed accor-'ding to the unſearchable Counſel of his own Will, 'whereby he extendeth or with-holdeth mercy as 'he pleaſeth, for the glory of his Sovereign power 'over his Creatures, to paſs by and ordain them to 'Diſhonour and Wrath for their Sin, to the praiſe 'of his glorious Juſtice. 8. The Doctrine of this 'high Myſtery of Predeſtination, is to be handled 'with ſpecial prudence and care, that men attending 'the will of God revealed in his Word, and yield-'ing obedience thereunto, may from the certainty 'of their Effectual Vocation, be aſſured of their 'Eternal Election. So ſhall this Doctrine afford 'matter of Praiſe, Reverence and Admiration, and 'of humility, diligence, and abundance of conſolation

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'to all that ſincerely obey the Goſpel. Let any man make it appear that this is not the unanimous Doctrine of the Church of *Scotland*, and that they teach any other Doctrine diſagreeing hereunto, *Et erit mihi magnus Apollo.*

I muſt confeſs I have oft heard, how ſome upon all occaſions, have bitterly run at *the Doctrine of Predeſtination*, as if none maintained ſuch a Doctrine but we; And a *Miniſter of your* Iſland, *called it, A damnable Doctrine:* and I now juſtly wonder to receive ſuch a Character of *Predeſtination* from ſome, that it is *contrary to the word of God, and a great diſcouragement to Piety.* Therefore I am now to produce the received and approved Doctrine of the *Church of England*, concerning *Predeſtination*, ſince the Reformation to this Day; and ſhall begin with the 39 Articles agreed upon in a Convocation held at *London* 1552. in the Reign of *Edw* 6 and frequently renewed & ratifyed in the following Reigns, and continued the *eſtabliſhed Doctrine* of the Church to this day, which *Diſſenters* with ſome allowed exceptions ſubſcribe as their *own Doctrine*, as a legal qualification for our Liberty. I wiſh you would read and conſider again the 17*th.* Article, *Viz.* "*Predeſtination* to life is the everlaſting purpoſe of God, "whereby before the foundations of the World were "laid, he hath conſtantly decreed by his Counſel, "ſecret to us, to deliver from curſe & damnation, "thoſe, whom he hath choſen in Chriſt Jeſus out of "mankind, and to bring them by Chriſt to everlaſting Salvation, as veſſels made to honour; wherefore they that be endued with ſo Excellent a benefit of God, be called according to Gods purpoſe,

"by

" by his Spirit working in due ſeaſon, they through " Grace obey the calling, they be Juſtityed freely, " they be made Sons of God by Adoption, they " be made like the Image of his only begotten Son " Jeſus Chriſt, they walk religiouſly in good works, " and at length by Gods mercy they attain to ever- " laſting felicity. As the Godly conſideration of " *Predeſtination*, and our Election in Chriſt, is full " of ſweet, pleaſant and unſpeakable comfort to " Godly perſons, and ſuch as feel in themſelves the " workings of the Spirit of Chriſt, mortifying the " works of the fleſh, and their earthly members, and " drawing up their mind to high & heavenly things, " as well becauſe it doth eſtabliſh and confirm their " Faith of eternal Salvation, to be enjoyed through " Chriſt, as becauſe it doth frequently kindle their " Love towards God, ſo for curious and carnal per- " ſons, lacking the Spirit of Chriſt, to have continu- " ally before their eyes, the ſentence of Gods *Predeſti-* " *nation*, is a moſt dangerous downfall, whereby the " Devil doth thruſt them either to deſperation, or in- " to wretchleſsneſs of moſt unclean living, no leſs " perilous than deſperation. Furthermore we muſt " receive Gods promiſes in ſuch wiſe, as they be ge- " nerally ſet forth to us in the holy Scriptures, and " and in our doings that will of God is to be fol- " lowed, which we have expreſsly declared to us in " the word of God And as to the ſenſe of this Ar- ticle, take it from the Learned of the Church of *Eng- land*, Dr. *Whitaker*, in his *Cygnea Cantio*, pag. 16, 17. (Dr. *Bridges* ſtiles this, *The chiefeſt Article of the Church in Doctrine.*) Mr *Thomas Rogers* in his *Analyſis*, bound up formerly with the Articles. Dr. *Tbyſius* in his Com-

Commentary on *Lambeth Articles*, fully explain this Article, & raiſe theſe concluſions from it. 1. That there is a *Predeſtination* of certain men to eternal Life, a preterition, predeſtination, or *Reprobation* of certain men unto Death. 2. That this *Predeſtination* is no manifeſt, no open Decree, into the grounds & cauſes of which every mean capacity may dive, but a hidden purpoſe, counſel or decree of God, which is kept *ſecret* from us. 3. That this *Predeſtination* to life is from *Eternity*. 4. That it is altogether *immutable* and unchangeable as God himſelf. This is the eſtabliſhed Doctrine which all the Clergy of the Church of *England*, ſubſcribe or aſſent unto at Ordination.

The next demonſtration and diſcovery of the Doctrine of the Church in this point, is from the *Lambeth Articles*, agreed upon at *Lambeth* Houſe, by *John* Arch-biſhop of *Canterbury*, *Richard* Biſhop of *London*, *Richard* Biſhop of *Bangor*, Dr *Tindall*, Dean of *Elie*, Dr *Whitaker* profeſſor of Divinity at *Cambridge*, with ſeveral learned Divines of the Church; with the approbation of *Matthew* Arch-Biſhop of *York*, compoſed at firſt in Latin and ſent to the Univerſity of *Cambridge*, to prevent and cruſh ſome *Arminian* Controverſies that were beginning to be raiſed there: yet I ſhall give you in Engliſh Four of Nine, that relate to *Predeſtination*, never yet impeached or rejected by the Church, as inconſiſtent with the 39 Articles, but inſerted in the *Ireland* Articles, and allowed of in the conference at *Hampton-Court*. 'I. God from eternity hath *Predeſtinated*, 'certain men unto Life, certain men he hath Pre-'deſtinated, or reprobated unto Death. 2. The 'moving and efficient cauſe of *Predeſtination* unto 'Life,

'Life, is not the fore-ſight of Faith or Perſeverance, 'or good works, or of any thing in the perſons Pre-'deſtinated, but only in the good will and pleaſure 'of God. 3. There is a *Predeſtinate number* of 'Predeſtinate, which can neither be augmented nor 'diminiſhed. 4. *Thoſe who are not Predeſtinated un-'to Salvation are neceſſarily damned for their Sins.* This is more plain and particular, than any thing I have heard taught by *Presbyterians*, and yet it is the Doctrine of the Church of *England*.

The next Teſtimony from that Church for *Predeſtination*, is the Articles of *Ireland*, agreed upon by the Arch-Biſhops, Biſhops, and the Clergy of that Kingdom in a Convocation, held at *Dublin*, 1615. & ſeeing they were *Engliſh Divines*, and a part of the *Engliſh Church*, under one King, they were received, approved and licenſed by the Government, as agreeable to the 39. Articles, and alſo thoſe of *Lambeth*; therefore I ſhall record out of them what concerns *Predeſtination*, or the *Decrees* of God.

'*Art.* 11 God from all eternity did by his un-'changeable Counſel, ordain whatſoever in time 'ſhould come to paſs, yet ſo as thereby no violence 'is offered to the wills of the reaſonable Creatures, 'and neither the *Liberty* nor *Contingency* of *Second 'cauſes* is taken away, but eſtabliſhed rather.

'12. By the ſame eternal Counſel, God hath '*Predeſtinated* ſome unto Life, and *Reprobated* ſome 'unto Death, of both which there is a certain num-'ber, known only to God, which can neither be en-'creaſed nor diminiſhed.

'13. *Predeſtination unto Life*, is the everlaſting 'purpoſe of God, whereby before the foundations of

'the World were laid, he hath constantly decreed in 'his Secret Counsel, to deliver from curse and damnation, those whom he hath chosen in Christ, out 'of mankind, and to bring them by Christ to everlasting Salvation, as vessels made unto honour.

'14. The cause moving God to *Predestinate*, is 'not the fore-seeing of Faith, or Perseverance, or 'Good Works, or of any thing in the persons Predestinated, but only the good pleasure of God himself, for all things being ordained for the manifestation of his Glory, and his Glory being to appear, 'both in the works of his Mercy & Justice, it seemed good unto his heavenly wisdom, to choose out 'a certain number toward whom he would extend 'his undeserved Mercy, leaving the rest to be 'Spectacles of his Justice.

'15. Such as are *Predestinated* unto Life, be called 'according to Gods purpose, his Spirit working in 'due season, and through Grace they obey the calling, they be Justifyed freely, they be made Sons of 'God by Adoption, they be made like the Image of 'his only begotten Son Jesus Christ, they walk religiously in good Works, and at length by Gods 'Mercy they attain to everlasting felicity; but such 'as are not *Predestinated* to Salvation, shall finally 'be condemned for their Sins.

'16. The Godly consideration of *Predestination*, 'and our *Election* in Christ, is full of sweet, pleasant, '& unspeakable comfort to Godly persons, & such as 'feel in themselves the working of the Spirit of Christ, 'mortifying the works of the flesh & their earthly 'members, and drawing up their minds to high and 'heavenly things, as well because it doth greatly con-

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'firm & eſtabliſh their faith, of eternal Salvation, to' 'be enjoyed thro' Chriſt; as becauſe it doth fervently 'kindle their Love towards God; and on the con-'trary ſide for curious & carnal perſons, lacking the 'Spirit of Chriſt, to have continually before their 'Eyes, the Sentence of Gods *Predeſtination*, is very 'dangerous. This is the Doctrine of the *Church of Ireland*, & ſo exactly agreeable to the 39 Articles, & thoſe of *Lambeth*, that I need ſay no more of them

Another diſcovery of the Doctrine of *Predeſtination* is from the Suffrages of the *five Repreſentatives* of the *Church of England*, at the Synod of *Dort*, Dr. *Carleton* Biſhop of *Coichester*, Dr. *Samuel Ward* publick Divinity profeſſor at *Cambridge*, Dr. *Davenant* Biſhop of *Salisbury*, Dr. *Balcanquel* Dean of *Rochester*, and Dr. *Thomas Goad*, who were called and aſſembled to nip *Arminianiſm* in the bud: and they being Commiſſionated & ſent by the Supream Authority in the Nation; their Suffrages as recorded in the publick Acts of that Synod, and by Dr. *Ward*, in his *Suffragium Britannorum*, are to be found & were then received & approved, as the Doctrine of the *Church of England*.

And ſhould it not appear a wonder and be a ſurpriſe to the *hearers*, tho' the *Preachers* cannot be Ignorant of it; that the *Common Prayer Book*, the ordinary & univerſal Book of their Devotion ſhould give its Suffrage and bear its teſtimony for *Predeſtination*, or *Election*, which upon a more ſtrict obſervation all ſhall find? In the Collect for *All Saints Day*, it begins, *Almighty God, who haſt knit together thine* Elect *in one communion, and fellowſhip in the myſtical Body of Chriſt Jeſus our Lord*. If God has an *Elected* people, there muſt ſome be *left out* and *paſſed by*, otherwiſe there

can be no *Election* or *Choice*. In the *Catechism* generally taught unto Children, in Answer to Q. 6. It is replyed in the third place, *In God the Holy Ghost, who Sanctifyed me, and all the Elect people of God*; which plainly instructs us, that God *chooseth* to *Sanctification*, and holiness as well as to *Salvation*, and that all *Elect ones* shall be *Sanctifyed* & consequently *Saved*. In the *burial of the Dead*, in the first prayer after the *Lords Prayer*; *Beseeching thee, that it may please thee of thy gracious Goodness, shortly to accomplish the number of thine* Elect. Here is not only an *Elect*, but a definite and certain *Number* determined with God, which are not *yet accomplished*, and the number of such as are left out and passed by, is also certain and determined. In a *Godly prayer at all times*, which is added to some old Bibles, there is this passage; *In that it hath pleased thee freely and of thine own accord, to* Elect *and choose us to Salvation before the beginning of the World* This is plain language, and in the Books of *Devotion*, and even those who little thought *Common Prayer* favoured *Predestination*, which they oft called a *Damnable Doctrine*, and is so particular, for a *Doctrine*, some of your Neighbours have asserted, *contrary to the word of God, and a great discouragement to Piety*; So that I wonder how the *Oxford Oath* of *Assent & Consent* shall relish for the future, wherein men Swear, *That nothing is contained in the Book of Cannons, Ordination of Bishops, and Common Prayer, contrary to the word of God*, seeing *Predestination* is found in one of them.

We call in also to witness for us, the *Homilies* of the Church, which appear to be principally the established Doctrine thereof, for the most part composed by the Arch-bishop *Cranmer*, who sealed among many

ny more, this and other truths, with his Blood. It were too tedious to transcribe all here, but I shall give a passage or two, to engage Readers to be more attentive and observant for the future. Therefore in the 2*d* part about *p.* 160. 'God of his mercy & spe-'cial favour, towards them whom he hath appointed 'to everlasting Salvation, hath so offered his Grace 'especially, and they have so received it fruitfully, 'that altho' by reason of their sinful living out ward-'ly, they seemed before to have been the Children of 'wrath & perdition, yet now the Spirit of God might-'ily working in them unto the obedience of Gods 'will, that they are the undoubted Children of God, 'appointed unto everlasting Life: for the Good fruit 'is not the cause the tree is good: but the tree must 'first be good, before it can bring forth good fruit. This & much more may be found in both parts for confirmation of this Doctrine of *Predestination.*

I refer you also to a *Church of England Catechism*, enjoyned by K *Edw.* 6. to all Schoolmasters, for instruction of Children throughout the Kingdom, wherein it is asserted, 'That the faithful were fore-'chosen, *Predestinated*, and appointed to everlasting 'life, before the world was made, & that the cause of 'our Justification & Salvation, is the goodness & love of 'God, whereby he chose us, before he made the world.

I cannot omit certain Questions & Answers concerning *Predestination*, published by *Robert Parker*, & continued to be bound in with your Bibles, until the year 1615. I shall give you a hint thereof in two or three Questions, relating to *Predestination.* 'Q Are 'not all *ordained to eternal Life?* A. Some are *Vessels 'of Wrath*, ordained to Destruction, as others are

'*Vessels*

'*Veſſels of Mercy*, prepared for Glory. Q. How 'ſtandeth it with Gods *Juſtice*, that ſome are *appointed* 'to Damnation? A. Very well, becauſe all men have 'in themſelves Sin, which deſerveth no leſs, & there-'fore the mercy of God is wonderful, in that he 'Vouched to ſave ſome of that ſinful race, and to 'bring them to the knowledge of the Truth. Q. But 'how ſhall I know I am *ordained to eternal* life? 'A. By the motions of Spiritual Life, which belong-'eth only to the Children of God. I might enlarge with variety of Teſtimonies in favour of this Doctrine, from the Learned and Godly in all the paſt Reigns, from the Reformation down ward; and ſhall conclude with that honourable, and venerable Suffrage of *Primate Uſher*, in his *Sum and ſubſtance of Chriſtian Religion*, which for the Satisfaction of all, I ſhall deliver in his own words. 'Q. What are the parts 'of *Predeſtination*? A. *Election* & *Reprobation*. Q. 'What is *Election*? A. 'Tis the everlaſting *Predeſti-'nation* or fore-appointment of certain Angels and 'men unto everlaſting life and bleſſedneſs, for the 'praiſe of Gods glorious Grace and Goodneſs. Q. 'What is *Reprobation*? A. It is the eternal fore-ap-'pointment of certain Angels & men unto everlaſt-'ing Diſhonour and Deſtruction, God of his own 'free will determining to paſs them by, refuſe, & caſt 'them off, and for ſin condemn and puniſh them, 'with eternal Death. And to theſe you may add moſt *Church of England* Books common among us; as alſo that common Book almoſt in every Family, *The Practice of Piety*. So it is to be hoped you will not adventure to ſay, the *Church of Scotland* holds any other *Predeſtination*, than what is the Doctrine of the

Church

Church of England; or that it is *contrary to the word of God, and a great discouragement to Piety.*

I am very unwilling to engage in a further controversy about this *Doctrine*, so fully handled, and sufficiently vindicated already, lest I should engage some of your Island in a most *unnatural War*, against their own *Mother Church*: and should it not be a Paradox to *Barbados*, to hear of a *Presbyterian* taking up the Cudgels, in defence of a *fundamental established Doctrine*, against a *Son*, a *Member*, and a *Minister* of the English Church? And seeing one hath been pleased to run upon Quæries on this occasion, I am obliged to entertain you with a *few*, concerning the controverted Doctrine, in behalf both of Dissenters and the *Church of England*. The Quæries are these.

1. Whether God be not an absolute & Sovereign power & being, having infinitely a greater & more illimited and boundless Authority, over the highest and best of his creatures, without being controuled by, or accountable to them; I say, more than the *Potter has over the clay*, he frames at his pleasure, for honourable & dishonourable uses & services?

2. Whether God from an infinite and eternal knowledge *knows infallibly*, the certain & determined number of them that shall be *Saved*, and shall be *Damned*, which number shall never be encreased, neither can be diminished?

3. Whether it is God of *his own will*, *free grace* and goodness, that makes the difference between *Believers* and *Unbelievers*?

4. Whether the immutable and *unchangeable Decrees* of God, in the execution of them, rob the creature of its *liberty*, in acting or doing?

5. Whether

5. Whether a Sinner without the *special and entire Grace* of God, can repent, believe, regenerate, and save himself?

6. Whether God can be accounted *unjust* for *damning a part*, while he might justly have *damned the whole World* for their Sin?

7. Whether God designed the *Salvation* of any without *holiness, faith* and *repentance*, or the *damnation* of any without fore-running *Sin*, final unbelief, and impenitency?

8. Whether God absolutely and unchangeably determined with himself the *period* and *end* of our dayes in this life?

9. Whether God the *Father* determined from all eternity, to *send his own Son* our Saviour, into the World, & all his particular Sufferings in the World?

10. Whether we should decry or disown, those great & transcending Mysteries of God's Counsel, because we cannot reach, nor comprehend them with our shallow and narrow Capacities, or carnal apprehensions?

If any intend to give any resolution to these ten Quæries, I hope I need not caution them against such things, as impinge, and may tend to impeach the absolute Sovereignty, and Prerogative of Heaven, or condemn their own Church. And I assure my self, they will not revive again those groundless, silly and inconsequential Allegations, vulgarly heaped up against this Doctrine, which have been long since *answered, confuted, and overthrown.*

FINIS.